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THE 'LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets. . . The Lord God has spoken, who can but prophesy?"—AMOS

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NEW YEAR REFLECTIONS.

As the scroll of time is being slowly unfolded, and the characters written thereon are revealed to the gaze of mankind, the lessons taught by them are solemn and impressive. The predictions of the ancient Prophets, relating to the times we now live in and the important events of which we are the witnesses, have been spiritualized and commented upon until their purport is buried in a heap of mysticisms and incongruous speculations; while those of modern Prophets, have been treated with contempt by the great mass of that portion of the human family who profess a belief in God and in his revelations. But none the less surely are they all being fulfilled. And whether men try to explain away the point of predictions which threaten the nations with the execution of God's just decrees, for the wickedness found in their midst, or treat those predictions with scorn and derision, will avail them nothing; the purposes of the Lord of Hosts shall most surely be accomplished.

The morning of the coming year dawns gloomily over the inhabitants of many lands. Distress and misery sit enthroned in the habitations of millions; and the prospects for the future are dark and lowering in the extreme. "What shall the future reveal for us?"

is the desponding and almost despairing cry wrung from many hearts; and the answer is far from being encouraging to them. In England, so long prospered, so abundant in her resources, so wealthy, and with arms stretched to the east and west that she may grasp the products of many lands to minister to the wants, necessities, comforts and luxuries of her citizens, there is extreme misery, participated in by millions, in her great commercial centre, and felt to a greater or less extent throughout the entire nation. The season of festivity which accompanies Christmas in this land, has been a sad and dreary one to many who have been wont to look forward to it with joyful anticipations. And, though charity has been bestowed with no niggard hand, it has been far from sufficient to meet the demands made upon it. France, too, is suffering severely from the same cause. Her citizens are becoming every day more dissatisfied. Though exhibiting much patience under suffering, it is not to be expected that they can long endure, unmurmuringly, privation and distress. Add to these sources of irritation to the public mind, the fact of excessive taxation to sustain a "war establishment" in times of peace, of which the working classes must bear the greatest

portion through the manner in which that taxation is levied; and the additional fact, that there is little prospect of the cause which produces the distress being removed, and there are sufficient grounds for the fears which men, who are looked upon as authorities among the people, are not slow to express, that the nations are entering upon a time of tribulation and distress, of misery and suffering, fearful to contemplate even in imagination. That opinion is not based alone upon the condition of the two nations named, though anything which should disturb the peace of either would be felt to a greater or less extent throughout Europe, as anything which disturbs the commercial prosperity of any of the great family of nations is necessarily felt by all who are united together by commercial interests. It is not France and England alone which show symptoms of having to suffer great distress at an early day. The whole of Europe is more or less agitated by a revolutionary and warlike spirit: it needs but a spark to ignite the whole mass and set the eastern hemisphere in a blaze of war and carnage as fierce as that now raging in the western hemisphere. That such is the condition of Europe, at the commencement of the year just begun, is acknowledged by the leading organs of the press, by statesmen, and by men whose opinions are viewed with respect in the world. The picture which is presented to the mind, in contemplating the present state of affairs and the results which may be naturally looked for to flow from them, is one of an exceedingly sombre character; one which is calculated to strike the hearts of men with fear and fill them with forebodings. The cotton famine continues to exist; the want consequent upon it is daily increasing, and a contingency is threatened, in the event of a supply being obtained, of a complete commercial paralysis, for a season, through the failures which must necessarily follow the game of speculation which has been so deeply played since the ports of the Southern States of America were closed. But the cotton ports continue closed, and the supplies from other sources are scanty and insufficient to meet even a meagre per-centage of the demand, and there is no human proba-

bility of a supply being obtained from any quarter for a length of time yet. The thousands who are out of employment must necessarily remain so, while their numbers will continue to increase, forming a huge host of human beings bowed down with want and suffering, growing thin and attenuated, enfeebled and diseased, prepared as a ready prey to the first epidemic which may course through the land, and epidemics invariably attend on or follow after seasons of great want and privation. This is true of more than one nation to-day; and so closely are the nations linked together in their commercial relationships, that it must be felt to a far greater extent than many are inclined to admit.

It is not that we desire to brood over the miseries of humanity that we again call attention to these facts; it is not because we delight to dwell on scenes of blood and carnage, that at times we point to the premonitory symptoms which herald their approach, and declare that war shall pass through the nations as an overflowing scourge from whose power none shall escape but they who keep the commandments of God; it is not because we love to contemplate the sufferings and calamities which the inhabitants of the earth are fast bringing upon themselves, that we continue to direct attention to them, but, because we feel constantly impelled to raise a warning voice to mankind, that they may be left without excuse if they will not repent and humble themselves before the Lord, but continue to reject the Gospel he has revealed for their salvation. Men look back to the days when the Jews wilfully and obstinately rejected the message and mission of the Son of God, bringing destruction, measurably speaking, upon themselves as a nation, and wonder at their infatuation and blindness; and while they do so, they are, themselves, treading in the footsteps of those whom they thus view with contemptuous pity. Future generations, when they read the chronicles of the times we live in, will have equal cause to wonder at the perverse madness of this generation in rejecting the plain and repeated evidences of the accomplishment of those things which God has spoken by the mouths of his

holy Prophets in both ancient and modern times. A man who would wilfully walk over a precipice where certain destruction awaited him, with his eyes obstinately closed, despite the repeated warnings of a kind friend who would seek to dissuade him from the suicidal act, would not pursue a more insane course than the inhabitants of the earth do now, when they so persistently reject the repeated warnings which tell them of the coming future and its calamities. For over thirty years the servants of God have been untiring in their efforts to arouse the human family to a sense of their true condition before the Lord. They have borne persecution of the most relentless description, have suffered scorn, indignities and privations innumerable, but their words have been in a great measure unheeded. They have been treated as impostors or fanatics for their pains, yet they have foretold, being inspired of God, in plainness the very events that are now transpiring. They have declared, and have not faltered in their testimony, that the misery and distress, the wars and desolations, which are so fearfully inaugurated both on this and the other side of the Atlantic, should surely befall the nations; and they pointed and still continue to point to the consummation which is decreed. Their testimonies have not been unsupported. The Lord has borne witness in power to their truthfulness, for their words have been fulfilled in part already; yet the world goes on in its mad career, as heedless as though God had not spoken by his servants, and by signs and manifestations of his power in confirmation of their words. It is very popular to acknowledge, so far as words are concerned, an overruling Providence, to admit that he is the controller of events, and to offer up petitions to him for succour or sound praises to him for successes. Nations will send forth their armies to battle, accompanied by chaplains to pray with and for the soldiery sent to spread carnage and desolation through an enemy's country. If they are successful, *Te Deums* or praises to God are sung for the victories; if they are unsuccessful, fast-days and seasons of humiliation are appointed, that the Lord may be besought to

crown their arms with victory. This is the theory of recognizing the overruling hand of God. If the army be defeated, the nation suddenly discovers, or its religious teachers make the discovery for it, that its people are sinful and have angered God; if the army prove victorious, perhaps through the superior generalship of the commander, then, they are acceptable in the sight of God! So reason the religious teachers; while the great bulk of the people ascribe their defeats to the incapacity, and their successes to the ability of the generals commanding. But, let a servant of the Lord tell them plainly that they are pursuing a course which is corrupt in the sight of Heaven, and call upon them to recognize the authority of God, to consecrate their means and their power to build up his kingdom upon the earth, and his claims are immediately repudiated. They will own and recognize a God who will not interfere with them or their pursuits, who will not speak to them, reprove them or dictate them; but they will not have one who claims the right to rule, direct and govern them. Still, the principle of the theory alluded to is correct. The nations are sinful in the sight of God; corruption and abominations are found in their midst, and they treat with indignity those whom God has sent forth to bear record of the truth to them; therefore is gloom gathering over and calamities coming upon them, and "the wicked shall slay the wicked;" in their madness they will destroy each other, becoming God's agents to execute his vengeance. But the Lord is virtually ignored by the inhabitants of Christendom, much as they profess to worship him and revere his name. They plan and scheme, devise and act, take counsel one of another, and put their trust in the arm of flesh, unthinking of and uncaring for God, his power or purposes. The Son of God declared that it would be in the days of his coming as it was in the days of Noah; men would seek after pleasures and riot in debauchery, would pursue their customary routine of gaieties and cares, of pastimes and business, giving no heed to the signs of his coming. This is verified before our eyes. The human family seem to take pleasure in giving

a determined and complete servitude to Satan to their own ruin. Still, the voice of mercy is heard, even above the din of contending hosts, crying, "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness;" "Turn ye, turn ye, why will you die?" but they will not heed its urgent entreaties. They continue their downward career and hasten on the consummation of the purposes of Jehovah.

Are the Saints alive to the importance of these things, and preparing for the fulfilment of the prophecies commensurate with their opportunities? Are they in possession of that living faith by the exercise of which alone they can be preserved from the calamities and distress which they see around them, and which they know will surely increase? While believing that many are, we fear that many, who bear the name, are not in this condition. That faith is the gift of God, and will be bestowed upon those only who seek it from the Lord, who keep his commandments and strive to live by every word that proceedeth out of his mouth. Many have wrapped themselves up in carelessness, have permitted seasons of prosperity to slip away unprofitably, and have neglected the Lord until his Holy Spirit has been withdrawn from them in a great measure; and, unless they speedily repent, they will find themselves in a worse position than those who never received the Gospel.

They will have the bitter consciousness of knowing, when the horrors of desolation close around them, that they possessed a knowledge of the purposes of God, and yet did not profit by it. We would wish all such to be warned of their danger. It is not enough to know that the Lord is accomplishing his designs; the Saints should have with them the living evidences of his favour and blessing—the assurance of his Spirit that they are in the path of duty. Many soothe themselves to sleep in the vain belief that because they are numbered with the Saints they are, therefore, secure, even though they may not be as diligent and Saint-like as others of their brethren and sisters. Let all such undeceive themselves. The day of the Lord is near at hand, and his blessings are not to be trifled with. The voice of warning comes to them equally with those who have not received the Gospel, for it comes to all men, that they who will hearken to it may be prepared for His appearing. The Saints, then, and particularly those who are backward and lukewarm, should bow themselves before our Father and God in humility of soul, and seek for an increase of his Spirit, for greater faith and for power to keep his commandments, that they may be preserved through the seasons of fiery trial which await the inhabitants of the earth, and which are even now beginning to be felt.

THE REAL AND THE IMAGINARY.

BY ELDER GEORGE REYNOLDS.

Travel where we may among the various peoples that inhabit this earth's surface, whether civilized or savage, we shall find mankind, as a general thing, to be highly imaginative. The scope of their imagination is, of course, bounded by their intelligence, information or experience, and it is developed and fashioned by their peculiar ideas of what constitutes happiness, endows with power, achieves glory, &c. When we look to ourselves, and there endeavour to find illustrations of the truth of this, most of us will discover, whatever may have been our position in life, our country or creed, that at times we have

loved to leave the sober regions of reason to flit for a time, unmolested and untrammelled, through earth, sea and sky, in search of the marvellous, building up fabrics of "airy nothingness" which topple o'er ere half complete, accomplishing feats of impossibility, wandering in unknown realms, and, in the fanciful powers of our imagination, bringing up a fairy land of our own creation to be the delight of a moment's contemplation and regret; or, in still higher flights, suppose if "we were king," what vast reforms, what mighty changes should be accomplished for "our subjects' good." Thus

in a thousand ways, it may be, we have allowed our minds to wander from the realities of the present to the vague shadows of the future, as our fancy would frame its development. Undoubtedly, to those who have obeyed the Gospel and yielded to the requirements of its laws, the soarings of these flights of ideality have been removed to other climes, and the consummation has been widely different, since our hopes and expectations have been so vastly altered; for the man whose ambitious ideas would at one time have placed him, in fancy, on the pinnacle of earth's glory, and whose meanderings in dream-land would at times almost cause him to believe there might be a possibility in the revolutions of society of his ideal becoming real, when he becomes a member of the Church of Jesus Christ, sees not these earthly honours in the same light as before, but allows his thoughts to stretch out to the heights and depths of the principalities and powers of the celestial kingdom; or the maiden whose hopes (first engendered, perhaps, and still buoyed up by that taste which in the novels of the day causes every girl to wed an embodiment of all earthly virtues and graces) have been to have a hero of unsurpassed courage and unrivalled manliness for a husband, has by obedience to the truth had these flattering expectations turned into other channels, and looks for perfection from other sources. Still, in either case, to some extent it is only a modification of the same ramblings from the probabilities of common sense to the infatuation of our fancies or the waywardness of our desires.

But, it may be asked, is there anything wrong in this—any sin that will destroy or evil that will blight in thus indulging in fancy? In and of itself, perhaps not; but it is to the consequences, that sometimes are a result of an over gratification of this desire to please our fancy, that we must look, and judge by them. It is too often the case that our ideal is built on a false foundation, raised on erroneous premises, and, as such, tends to throw an incorrect and unnatural tint of colouring over things as they are, unfitting us to receive the truth or live up to its requirements afterwards. True, it does

no harm for a ploughman to imagine himself a prince, if he attends to his daily occupation; or for the matron in her "mind's eye" to don the robes of queenly authority, if her household duties are not neglected; or the maid to forsake the idea of being either "a doll in a drawing-room" or "a working man's slave," and install herself the heroine of a romance, if it does not unfit her to be the worthy wife of a good man, for our associates will regard us as they have found us to be, not what we might think ourselves fit for; yet, to ourselves there is often a grievous wrong done by giving way to these fancies. This habit, too much indulged in, causes the realities of life to become irksome, and the stern facts of this probation of trial and temptation cause our existence to "drag its slow length along" but wearily, and gives us a distaste for those real pleasures and enjoyments that surround us on every side, if we would only so live as to be able to appreciate their value. Though unperceived by us, these trains of thought, allowed to wander unrestricted and unbridled, will go to mould our character and fashion our dispositions, often giving an instability and vagueness of purpose to our temperament, that is detrimental to our successfully battling with the evils that surround us, and the ever-recurring obstacles that stand in the way of our life being one of undisturbed calmness and prosperity; and placing barriers in the way of our progress, through the line we have chalked out being in opposition to the purposes of our heavenly Father, the whisperings of his Spirit, the counsels of his servants or the things that pertain to our own eternal welfare. In the consideration of these things we learn one great lesson, and that is, to seek for that Spirit which emanates from our God, that we may have it for the prompter of our ideas, the inspirer of our thoughts and the guide of our motives through life. The contemplation of the future will do us no harm, but good, if we continue to live to-day so that when that future shall be the present we may occupy the place in that blessed condition of things that we see ourselves in during our waking dreams now; but the fear is that some may, in looking so

far ahead, omit those duties that will fit them to occupy the positions they so long to obtain, that in the stretching out after events so far beyond them, they may imbibe a spirit that would

persuade them they are above the seemingly little responsibilities of good members of society, as husbands, wives, children or friends, and thus "lose the substance in grasping at the shadow."

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

From the *Sangamo Journal*:—

"THE MORMON DIFFICULTIES.

Notwithstanding all the rumours which are afloat, we are unable to state anything very definite in relation to affairs at Nauvoo, or in the region round about that city.

It is certain that the Governor has called out some of the neighbouring militia; that bodies of armed men had collected without waiting a call from the Governor; that the Governor had accepted the services of militia at St. Louis under certain contingencies; that he had demanded of Smith the State arms at Nauvoo; that it had been reported that they were given up; that Smith and his council had given themselves up to be tried by our laws for alleged offences.

Thus far our news seems to be certain. Rumour says further, that on Thursday of last week Joe Smith, Hyrum Smith and Dr. Richards were shot by a mob at Carthage.

We are incredulous in regard to the truth of this rumour. We cannot think, under the circumstances of the case, the excitement against these men among the anti-Mormons, Governor Ford would have received them as prisoners, to be tried under our laws, had pledged himself for their protection, and then placed them in a situation where they would be murdered. The rumour is too preposterous for belief. We wait with much anxiety to hear the truth on this subject; and this feeling is general in this community."

From the *Mo. Republican*:—

"*The murders at Carthage.*—A letter from the editor, one from G. T. M. Davis, Esq., and a proclamation from Governor Ford, give all the information which we have been able to collect from the seat of civil commotion and murder in Illinois.

They were issued in an extra form yesterday morning, and are transferred to our columns to-day for the benefit of our numerous readers abroad.

All our information tends to fix upon the people concerned in the death of the

Smiths, the odium of perfidious, black-hearted, cowardly *murder*—so wanton as to be without any justification—so inhuman and treacherous as to find no parallel in savage life under any circumstances.

Governor Ford declares his intention to seek out the murderers; and he owes it to his own honour and to that of the State, whose faith was most grossly violated, never to cease his exertions for this purpose.

The Mormons, it will be seen, were quiet, and not disposed to commit any acts of aggression; their enemies, on the other hand, were evidently disposed to push them to extremities, and to force them from the State.

This feeling may be checked by the alacrity with which Governor Ford's orders were being executed, but it will be some time before peace and order can be restored—the disgrace of past acts cannot be wiped out."

The following extract of a letter from a highly respectable gentleman to his friend in Nauvoo, we copy from the *Nauvoo Neighbour*:—

"Fair Haven, (Ct.) July 10, 1844.

I have, by the papers, within a day or two, been informed of the murder of Joseph and Hyrum Smith. This is an event which will be deeply lamented by all Mormons, and will appear, probably, to those who are not Mormons, as the final overthrow of their religious tenets.

I will, however, make the prediction that this diabolical butchery makes more Mormons than the *friendship* of half the inhabitants in Illinois could have done by their most devoted exertions.

The blood of Saints is the seed of the Church. It will be considered by an extensive portion of the world that the Smiths have suffered martyrdom for their religion, and their profoundest sympathies will be aroused in favour of those believing the same creed.

The inflammatory appeals to the blood-thirsty passions of the anti-Mormon populace will be universally condemned by the reflecting and moral part of every

community, and thousands will now examine your tenets, who never thought of such a thing before.

Carthage and Warsaw will be denounced by the honourable, and the indelible disgrace with which they now stand covered, will cause them to be avoided by every person who has any regard to his personal safety.

It is now known here that the lazy speculators of Warsaw, and the still lazier office-drones at Carthage, cared nothing for Joe Smith personally, or for his tenets either; but the prosperity of Nauvoo increasing as it did, beyond any former parallel, even in the western world, excited in their bosoms envy, hatred and all ungodliness.

This is the true secret of all their barbarous movements against Mormonism; and they supposed by destroying the Smiths they should extinguish their religion, disperse the Mormons, depopulating and desolating Nauvoo. Their folly and wickedness will produce a result exactly the reverse; Mormons will increase an hundredfold; they will, if possible, be more devoutly attached to their religion; will concentrate more closely together, for self-preservation, and their united industry will produce such a city at Nauvoo as does not exist west of the mountains.

From all accounts which have been published here, it does not appear that the slightest resistance was made to the execution of the law, and the inquiry is now made, what was all this clamour, excitement and military parade for?

The editor of the *Warsaw Signal* can answer the question; and if he had his deserts, it is probable no more unprincipled and inflammatory addresses to an infuriated mob would ever emanate from his pen. Not that I would wish any violence to him, but he should be tried by the laws of the State, and see how far his course renders him accountable for the murders which have been committed.

Nothing has ever given me greater gratification than the calm, dignified submission to the laws shown at Nauvoo since the death of the Smiths. This forbearance on your part is beyond all praise: let it continue. Give not the shadow of a pretext for another appeal to popular fury. The demons are foiled, and let them gnash their teeth in silence over their disappointment.

The increase of population at Nauvoo can no more be prevented than the Mississippi can be stopped in its course. Its triumph is inevitable, because the engine

by which it is to be accomplished is irresistible.

What earthly power has ever yet stood before the overpowering energies of a religious creed? But when religion is protected by law, as your religion ought to be, and will soon be, in Illinois, then such advances will be made by the Mormons as have never been dreamed of by the greatest enthusiast."

The editor of the *Neighbour* adds:—

"Upon this letter, let it be remembered that the writer is not a Mormon or a western man, but a citizen of Connecticut, loving law, liberty and life."

From the *Tompkins (N.Y.) Democrat*, we extract the following:—

"The report that a battle had been fought between the Mormons and anti-Mormons, in which some five hundred were slain, is all a hoax. Such vile statements only serve to give strength to the Prophet's views. Indeed, we do not know which has the worst effect on the community, the doctrines of Smith or the ten thousand false rumours constantly put in circulation against him. One thing is certain, his name will survive when those who grossly misrepresent him have become blanks on the page of the future."

Thursday, 11.—Elder W. Richards called upon Elder P. P. Pratt, likewise brothers Samuel Russell, Hiram Kimball and Stephen Markham; also upon brother Elijah Fordham, to inquire about the lumber for the Temple.

Elders B. Young and O. Pratt travelled to Peterboro', for the purpose of attending Conference.

Elders Kimball, Wight and others went to Wilmington, and preached in the evening: several Saints from Chester county were present.

Elder W. Woodruff preached in Boston this evening, and endeavoured to console the Saints who were mourning the loss of the martyred Prophet and Patriarch.

Friday, 12.—President Marks consulted with William Clayton about calling a meeting of the Presidents of various Quorums to appoint a Trustee-in-Trust in behalf of the Church of Jesus Christ of Latter-day Saints.

A Council was held at 3 p.m.; but as Dr. Richards and Bishop Whitney considered it premature, the Council was adjourned till Sunday evening, the 14th.

Messrs. Bedell and Backenstos arri-

ved in Nauvoo, and reported that the Governor had demanded the public arms at Warsaw, and was refused.

President B. Young spent the day with the brethren in Peterboro'.

We learn from Elder Kimball's journal, that in company with Elder L. Wight and delegates to the Convention from Pennsylvania, Delaware and Maryland, he proceeded to Baltimore. He and brother Wight, hearing so many contradictory reports concerning the death of the Prophets, felt very anxious to obtain some correct information. They went into their closets and prayed to the Lord to open the way whereby they might know the truth concerning it. Immediately Elder Kimball went to the post-office, and got letters up to the 24th of June from his wife, informing him that Presidents Joseph and Hyrum Smith had delivered themselves up into the hands of their enemies to be tried, upon reading which they were immediately satisfied that the Prophets were massacred.

Elder W. Woodruff wrote a letter of exhortation to the Saints, which was published in the *Prophet*.

Elder John E. Page wrote a long letter on Mormonism, which appeared in the *People's Organ*, of Pittsburgh.

Saturday, 13. — Dr. Richards proposed the organization of a fishing company to help to supply the city of Nauvoo with food.

Elders Kimball and Wight returned to Wilmington, and from thence to Philadelphia, where they read letters giving a particular account of the martyrdom of their brethren.


Sunday, 14. — Meeting at the stand: Elder P. P. Pratt preached.

Dr. Richards proposed that the Church postpone electing a Trustee until the Twelve returned, and called a special Conference.

6 p.m. Several Councillors came to the Council Chamber to investigate the subject of choosing Trustees, but decided to wait until the Twelve arrived.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

 SATURDAY, JANUARY 3, 1863.

ETERNAL VIGILANCE IS THE PRICE OF SAFETY.

In our recent Editorial articles we have had occasion to speak emphatically and plainly respecting the duties of both the Priesthood and the Saints. In doing so, we have had but one object in view, namely, the welfare of the Church of God, and, of course, with its welfare is completely identified the salvation of the people who are connected with it, and who, in fact, compose it. In articles of this kind, and, indeed, in all addresses, whether written or spoken, delivered as reproofs or counsel, there cannot be that distinction drawn that the feelings of many might expect. Such instructions and reproofs must be general in their character, and those who have the Spirit of the Lord and are influenced by it can readily discern that portion which is intended for themselves. The Elders and the Saints who are desirous of profiting by all the instructions and counsels which may be given through God's appointed channel, do not grow angry because these instructions and counsels may not come in a manner to exactly suit their feelings. The Prophet Nephi said, and he well understood the principle about which he was speaking, "Wo unto all those who tremble and are angry because of the truth of God. For, behold, he that is built upon the rock receiveth it with gladness;

and he that is built upon a sandy foundation trembleth lest he fall." So far as we know, our instructions and reproofs have been received by the Elders and Saints in the same spirit by which they were prompted. We sincerely trust that they will endeavour to arouse themselves and put on the whole armour of righteousness in view of the events that are coming upon the earth.

The Elders are placed as watchmen upon the walls of Zion. It is their duty to utter notes of warning to the people, over whom they are placed as sentinels, whenever they see the approach of danger. If they fall asleep on their posts, and suffer the Enemy of souls to steal in and commit injury to those under their watch-care, or, while they are sleeping, lay plans to ensnare themselves, the condemnation of the Lord, who has called them to be his servants, will rest upon them. This is no time for slothfulness. The monitions of the Spirit, the signs of the times, the progress of the Saints in Zion, and everything that we see around us testify loudly and unmistakably that every man who bears the Priesthood of the living God should be on the alert and vigilantly guarding the post that has been placed in his care. We feel that there is a day of trial approaching. In what shape the trial will come we are not prepared to say; but, even if it should not come in any different way and be of any different character to those with which the Saints have had to contend from the beginning, there exists a necessity for our being fully awake and on our guard. But when trials do come, they often come in a form in which they are least expected. We are assailed by them frequently at our most unguarded points, and the Saint who is not watching is apt to be overcome. We have now had a long season of peace—we say long, because it has been unusual with us, as Latter-day Saints, to have very long periods of quiet and freedom from persecution. There is a greater necessity now, in consequence of this long peace, for all being vigilant. Every man and woman who has received the truth should live in such a manner before the Lord as to have the light of the Holy Spirit constantly beaming upon their minds. They should be in close communion, through that Holy Spirit, with their God, so that if they had to stand alone in the midst of a gainsaying world they should be living witnesses to the truth of the Gospel and the power of God manifested in these days, and that if even the Priesthood from Zion were to be withdrawn from their midst, they could stand firm and unshaken, enjoying the light of revelation and having the consciousness that God was directing them in all their ways. We may rest assured that the Adversary is not going to discontinue hostilities. The warfare which he wages will be an undying one, so long as he has any influence among the children of men. As the nations grow harder in their hearts, persistently rejecting the message of mercy which God has sent unto them by his servants, Satan will have more power over them, because the Spirit of God will not always strive with man; and he will endeavour to rouse them to more terrible acts of violence, and to the manifestation of more malignant and devilish hatred of the Work of God and those who are connected with it, than he has ever done before. The fires of persecution are now smouldering, and seem to the inexperienced as though they were all but extinguished, but a blast from the foul Fiend who has sought from the beginning to destroy the righteous, can enkindle them again, and they would burn as fiercely as ever. For this, as Latter-day Saints and as servants of God, we must be prepared. Our only safety lies in diligently keeping the commandments of Him who has hitherto been our protector, and in living such a life of holiness as will meet with His favour and approbation. If the Elders and Saints in these lands will diligently give heed

to, and seek to put into practice, the counsels which God gives unto them, we can promise them, with an unwavering assurance, that they will be delivered from every evil which their enemies may seek to concoct against them. The Lord has said that his wisdom is greater than the cunning of the Devil, and through that wisdom being bestowed upon his servants, they will be able to circumvent the malicious designs and plots of those who seek the overthrow of God's kingdom. But, if the Saints should harden their hearts and pay little attention to the voice of warning which is raised in their midst, what assurance can they have that they will triumph over their foes?

We are now entering upon the New Year. The year 1862, with its war, its disasters by sea and land, its famine, its terrible destitution and frightful misery, is gone never more to return. What this year will bring forth is difficult for us to say in detailed terms. But war still rages, famine still stalks forth, destitution exists, misery, such as language is too weak to depict, is almost everywhere present. There seems to be no prospect of a termination of these evils during this year upon which we have now entered. Where shall the poor and the meek among men look for safety and deliverance? We say poor and meek, because, whatever may be the future of the rich and haughty, it must be the lot of the former classes, at the present, to have to meet all these evils in their most appalling form. If they look to men—uninspired men—for deliverance, they see that they are as helpless and as impotent to extend anything but temporary salvation and benefit as they are themselves. To what quarter, then, shall they look? If men without the inspiration of the Almighty cannot save them, is there no voice from Heaven—are there no glad tidings of great joy to the oppressed and the down-trodden to be heard from the regions of happiness where dwells our kind and beneficent Creator? Must man wither and die without an Omnipotent arm being stretched forth to snatch him from the fate which devils would rejoice to see him subjected to? This, is indeed the message of glad tidings of salvation and great joy which has been declared in the ears of living men to-day, that God has spoken, that the heavens have been opened and the channel of communication between God and man has once more been cleared from every obstruction. Our adorable Creator has looked down in pity and compassion upon his children on the earth, and has stretched forth his hand to save them from irretrievable ruin. Of this the Latter-day Saints have a testimony. What course then, under these circumstances, should they take? Ought they not each to ask themselves, Have I done everything, during the year that is past, that I should have done, to receive the full benefit of the kind interpositions of God my heavenly Father in my behalf? Have I waited with unstopped ear, and open and softened heart, for every word of counsel that He has had to give, and sought with unceasing diligence to avail myself of the wise instructions thus imparted to me? Have I been as holy and pure in thought, and upright in action, as my calling and profession require? These are questions which every one, whether Elder or member, may profitably ask himself; and when they are asked, with the aid of the Spirit to soften the heart and to prepare the mind to reply to them truthfully, there should be a firm resolve made, that by the help of our God we will go forth and endeavour to live more in accordance with his requirements, and to be better prepared to do his will this coming year than we have been during the past. If the Priesthood and Saints will take this course in all humility and meekness, then, if it be the will of the Lord that we should endure trials and afflictions, if the rain descend and the winds blow upon them, they will not be moved, for they will be

founded upon the rock; and at the conclusion of this year, whatever the scenes may be through which we may be called to pass, we will feel that it has been a blessed year for us, and that its experience and its lessons have greatly contributed to prepare us for an eternal residence among the sanctified and exalted in the mansions of our Father.

ABSTRACT OF CORRESPONDENCE.—Elder George W. Grant informs us, in a letter written on the 25th ult., that, though he has had numerous difficulties to contend with since he received the Presidency of the Herefordshire Conference, the prospects for the future are much brighter than they have been of late. Those who seek to do the will of God are progressing in power and in the knowledge of the truth. He says, "This Conference has been under a cloud for some time, but it is gradually clearing off, and the warm, genial rays of the sun are being felt once more."

NEWS FROM THE CONFERENCES.—NEWCASTLE-ON-TYNE DISTRICT.—A Conference of the Newcastle-on-Tyne District was held in Sunderland, on Sunday, Dec. 19. The morning meeting was addressed, at some length, by Elder C. W. West, upon the duties devolving on those who hold the holy Priesthood, inculcating the necessity of their so living that the Spirit of God might ever abide with them and qualify them to be efficient ministers of the truth. The plain and pointed counsels given by him were seasonably applicable, and appeared to be highly prized by all present. President J. S. Gleason made a few remarks on financial and other matters, and the brethren present manifested a willingness to respond to the calls of those placed to preside over them, for the upbuilding of the kingdom of God. In the afternoon, Elder West again preached, impressing upon the Saints the necessity of their living up to their privileges and professions. The Authorities were duly presented and sustained by the congregation. The evening meeting was well attended, and was addressed by Elders West and Shipp. A good spirit prevailed throughout the day, and the instructions given and the principles advanced seemed to be appreciated by those who heard them.

The reports from the various Branches show an awakening among the Saints, as well as among those labouring in the vineyard. Over sixty have been baptized since the Conference which was held in October. Good feelings prevail among the Saints, and, with few exceptions, all are trying to do the best they can. The spirit of reformation from the old formality to the reality of truth is beginning to be manifested by them, and they evince a desire to possess the blessings promised to the true followers of Christ, and to shake off the sectarian form of professing without possessing. The spirit of Gathering is increasing among them, and many are anxious to escape from the midst of Babylon and cast in their lot with the people of God in their mountain home.

Elder M. F. Farnsworth was clerk for the day.

Poverty is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life who guide and control the times, and inquire what was their origin and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth?

NEWS FROM HOME.

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We extract the following items from late Nos. of the *Deseret News* :—

The weather continues to be pleasant and unusually delightful for this season of the year. Never since 1847 has the month of October been more favourable for the gathering of the late crops, the thrashing of wheat, the manufacture of sugar cane into molasses, the procurement of fuel from the mountains, and for making the necessary preparations for winter than the month now about to terminate, and so far as our knowledge extends, good improvement has been made of the time by the community generally.

Captain Dame's freight train, some forty or fifty wagons, with a few immigrants, arrived on Wednesday last, October 29th, which was the last train from the Missouri river expected this season. Considering all the circumstances, the immigration this season has been exceedingly prosperous, and attended with less accidents than usual, although there has been considerable sickness among the immigrants and more deaths have occurred, according to the number, than last year.

Books for subscription to the capital stock of the Pacific Railroad Company will be opened to-day (Nov. 12) at the office of ex-Governor Young in this city, and will, as per his announcement in another column, remain open two weeks or more, but those intending to take stock and aid in the construction of the road—the greatest enterprise of the age, and in which every citizen of the Territory has a deep interest, should walk up to the office at once and subscribe, and as fast as required “down with the dust.”

Lectures of a literary character are being delivered on two evenings of each week, during the winter season in the Seventies Council Hall. The first of the course was delivered by President Joseph Young, senr., Friday evening, Nov. 7, on the History of the rise, progress and persecutions of the Church of Jesus Christ of Latter-day Saints, the lecturer reviewing many incidents connected with the early history of the Church. The second was delivered by Mr. J. V. Long, who took for his subject; Popery and the Popes in the first six centuries of the Christian era. Mr. E. L. T. Harrison delivered the third; subject, Astronomy.

We are pleased to notice that the Deseret Musical Association contemplate giving two public concerts in the Tabernacle, in the course of a few weeks. Mr. Calder has been indefatigable in his labours with the young, and has succeeded in creating among them a taste for music here, which we hope to see extended through every settlement in the Territory. President Young has given every encouragement to the Association, and his liberal patronage will, we expect, be warmly seconded by the public at the forthcoming concerts. We understand the object to be the procurement of aid in order to purchase books, instruments, etc., for the classes of the Association, an object deserving the co-operation of the people.

We have within the last few days seen and conversed with several gentlemen from Cache County, who gave favourable reports of the progress of improvements in that valley, and told “big tales” in relation to the amount of wheat and other crops grown there this season; so much having been produced that the farmers hardly know what do with it, as their garners are not of sufficient capacity to

contain one-half of it, and more and larger granaries will have to be built before the grain can be thrashed without danger of waste, which would be a serious wrong not to avoid.

CORRESPONDENCE.

ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, Dec. 11th 1862.

President Cannon.

Dear Brother,—Realizing that good news is always acceptable to you, I embrace the opportunity now afforded of communicating a few items relative to the condition of the Leicestershire Conference.

On Sunday, the 2nd of November, I held a Conference in this town. The day being fine, the Saints, accompanied by inquiring friends, assembled from the various Branches, leaving home and its attendant anxieties behind, with desires to enjoy themselves; and, judging from the sentiments expressed, and the glad smiles that played on every face, their desires were fully gratified.

The morning was occupied in council, making such necessary alterations as wisdom dictated among the Priesthood, particularly pertaining to the Leicester Branch. Elder J. D. Chase, who kindly favoured us with his company, and myself, spoke in suitable terms on the necessity of all who hold positions in the Priesthood magnifying their callings, showing that true honour and exaltation would not be gained by simply holding a position, but by faithfully and energetically discharging the duties pertaining thereto.

In the afternoon, the Branch Presidents reported the condition and prospects of their respective fields of labour. The reports were favourable, and the remarks made were lively and instructive. Financial and Statistical reports were read and accepted. The Authorities of the Church were presented in due order, and were sustained with that unison of feeling manifested only by the Saints of God.

Elder Chase addressed a crowded meeting in the evening, treating at considerable length on the distinguish-

ing features of beauty and excellence that characterize the Gospel of the Son of God from the puny productions of man. Influenced by the Holy Spirit, his discourse throughout was full of interest, enlightening and instructive.

On the Monday following I baptized two into the Church, and in some of the Branches baptisms are being occasionally attended to. Loughborough Branch, presided over by Elder John Goddard, is the most prospered in this respect. Since last emigration it has nearly doubled its numbers.

The predominant feeling among the Saints is to "do what is right," and "let the consequence follow." Though times are hard, they are, with few exceptions, striving to live their religion and enjoy its blessings. The exceptions are of that peculiar class of spirits who, from their own superabundance of knowledge, consider the servants of God incapable of teaching them. I can see, with the little light that Heaven has blessed me with, that such a course will lead all who pursue it, either sooner or later, outside the Church and kingdom of God. The cheering news through the *Star*, and other mediums, concerning the prosperity attending emigration, and the peace that pervades the Saints in their mountain home, increases the desire in those left behind, to gather, though scarcity of means tend, either more or less, to discourage them.

I can say that I continue to rejoice in the Work of God. I love to watch the onward progress of truth among the nations of the earth, subjugating in its progress the combined powers of darkness, and levelling in the dust the institutions of men, while at every step it adds to the rising greatness and glory of the Church and kingdom of God now established upon the earth. My desire is to labour faithfully and energetically in my calling, that I may merit the smile and friendship of

Heaven, the prayers and confidence of the faithful, and the favour and blessings of God's servants over me.

Praying God to bless you, with all

your associates in the good work, I remain,

Yours faithfully,

ALEXANDER ROSS.

SUMMARY OF NEWS.

ENGLAND.—A fearful storm raged for some days towards the close of last year, doing great damage to the shipping, though, through the services of the life-boats, the lives lost were not so numerous as they otherwise would have been.

GREECE.—The universal suffrage has terminated. It is everywhere favourable to the election of Prince Alfred. Public opinion in Greece persists in this choice, believing that the national sovereignty must surmount all obstacles. Failing to obtain the popular choice, many have declared themselves in favour of a Republic.

MEXICO.—The position of the French at Vera Cruz and Oregila is represented to be very critical, having no fodder for cattle and no fresh food for the troops, who suffer from dysentery. The force from Jalapa had been cut off from supplies from Vera Cruz by the Mexicans retaking Puerite Naasual, a part of which had been destroyed. The Mexicans were actively fortifying Puebla and the city of Mexico, and the road between them, and announce their determination to flood the valley by opening the sluices and taking down the walls of the lakes, rendering the city of Mexico impossible to be reached, except by turnpikes, which will be defended. The French naval authorities have given up hopes of saving the Chaptal. A transport is reported to have been stranded with mules and provisions from New York.

AMERICA.—The main body of Burnside's army crossed the Rappahannock on the 12th ult. and occupied the south side of the river and Fredericksburg. The Confederates opened fire the same morning from their first line of batteries upon the Federals who were in Fredericksburg, and upon those crossing the river, but the Federal batteries along the banks of the river silenced the firing after half an hour. The Confederates have concentrated their forces, and it is supposed that, unless they retreat, a decisive battle will occur on the 13th. In the House of Representatives, a resolution condemning President Lincoln's emancipation proclamation as unconstitutional and unauthorised was laid on the table by a vote of 95 to 47. Later dates announce that the impending battle has become a matter of fact. The following is extracted from the latest telegrams:—Early on the morning of the 13th, in the midst of a dense fog, General Reynolds, commanding the left of the Federal army at Fredericksburg, advanced and engaged the Confederate infantry. The Confederates immediately opened fire from batteries of heavy artillery. Three hours later the fog disappeared, and the two divisions of infantry charged the Confederate position in the rear of the city. The Federals experienced a check; having been reinforced, they again charged the enemy but were again repulsed. From that time heavy firing continued on both sides till dark. The Federal General Franklin, who commenced on the left, succeeded in driving the Confederates about one mile. The latter then attacked him, but were repulsed with the loss of 400 prisoners. On the night of the 13th, the Federals slept on the ground where the battle had been fought. The Federal Generals Jackson and Bayard were killed; five Federal generals were wounded. The Confederates continued to throw shells into Fredericksburg until eight p. m. General Longstreet commanded the Confederate left wing, and held the main works. Generals Hill and Edmonds were in front of General Franklin, with Edmonds's right wing resting on the Rappahannock. No battle occurred on the 14th. The Confederates were occupied in extending their works and strengthening their position. The Federal dead in front of the Confederate works remain where they fell. It is supposed that 40,000 Federals were engaged in the battle of the 13th. The whole of General Lee's army is believed to be at Fredericks-

burg. The Confederates are supposed to have six lines of works behind the city. It is expected that General Burnside will renew the engagement on the 15th. The loss of life is admitted by the Federals to be very heavy on their side, and they suppose that the Confederates suffered in an equal degree; but this conclusion is not well founded, as the Confederates fought principally under cover of the strong works which they have constructed in the rear of the city, while the Federals were placed under the disadvantage of attacking these positions and the supporting infantry. That they did not gain any great advantage is evident from the facts, first, that on the 14th the Federal dead remained where they fell; second, that the Confederates continued to throw shells into the city until eight p.m. on the day of the battle; and, third, that the Federal General did not renew the attack on the 14th.

VARIETIES.

An imaginative Irishman gives utterance to this lamentation: "I returned to the halls of my fathers by night, and I found them in ruins! I cried aloud, 'My fathers, where are they?' and echo responded, 'Is that you, Patrick McClathery?'"

Men are like bugles—the more brass they contain the farther you can hear them. Women are like tulips—the more modest and retired they appear, the better you love them.

An American hotel keeper at Boston boards lovers for two dollars a week less than he charges other folks. There is philosophy in this. Love is very ethereal in its nature, and can live on moonbeams. We know a young man, who took the disease in the natural way, that subsisted a whole month on a German flute, and a sonnet.

Young England is growing rapidly; every day we meet with proofs of this encouraging fact. Here is one of the latest instances of rapid development:—"Have you been to the reading room at the British Museum?" asked a youth of his father a few days ago. "No, I have not," replied the father. "You had better call and see it," the youth continued. "Just mention my name to the librarian, and he will show you every attention."

EXPLAINING TO THE CHILDREN.—A gentleman, on board a steamboat with his family, was asked by his children; "what made the boat go," when he gave them a very minute description of the machinery and its principles in the following words:—"You see, my dears, this thingumbob here goes down through that hole and fastens the jigmaree, and that connects with the—crinkum-crankum, and then that man, he's the engineer you know, kind o' stirs up the what-do-you-call-it, with a long poker, and they all shove along, and the boat goes a-head."

WHAT IS THE WORLD?—A dream within a dream; as we grow older, each step is an inward wakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No; it is the last and final awakening.—*Walter Scott.*

SLEEP—There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep: if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—1st, Those who think most, who do most brain work, require most sleep. 2nd. That time "saved" from necessary sleep is infallibly destructive to mind, body and estate. 3rd. Give yourself, your children, your servants, give all that are under you the fullest amount of sleep they will take by compelling them to go to bed, at some regular, early hour, and to rise in the morning the moment they awake of themselves, and within a fortnight nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and, as to the question how much sleep any one requires, each must be a rule for himself; great Nature will never fail to write it out to the observer, under the regulations just given.—*Journal of Health.*